



ing as they did the laws and the regulations of the port, which were binding on all nations and seafs, that visit them. Gov. Kokumna told them and the owner of the vessel that they must leave in the same vessel, in which they came. This caused some excitement with them and their friends among the foreign residents. A deputation was sent to the young King, (who was then at the Windward Islands,) for permission for the Catholics to remain until they could get a passage to Gambier island, *pretending* not to wish to remain any longer, than until they could get a passage to Gambier island. The Governor at this crisis sent the King to know what he must do. The King sent orders, that as they had been once expelled, they must leave in the same vessel in which they came. The British Consul insisted by threats, &c., until the intruders were sent on board, when the British flag was hauled down from the Clementina, and carried on shore, and buried in the streets of Honolulu by the British Consul himself; and by his advice the vessel was abandoned for a time (in the harbor) by the owners, the Catholics remaining on board.

At this time it so happened, that an English and a French vessel of war arrived at Oahu, and the commanders of these vessels prevailed on the governor to let the offenders land, and remain until they could get a passage to Gambier island, where they pretended to want to go. Once more on shore, and the Clementina and vessels of war gone, they made no effort to get a passage to Gambier island. They continued to disregard the laws of the land, and the feeling of the rulers, who with a forbearance, kindness, and generosity deserving of better treatment than they have received, fitted out another vessel, and sent them down to Gambier Island, the very place where they pretended to wish to go, where they were safely landed, without any expense.

Such is the treatment the Catholics, Messrs. Bachelor and Short, have received from the government of the Sandwich Islands. Such was the manner and such the circumstances under which they were introduced and expelled; which, according to the manifesto of Capt. La Place, now before the public, is to "offer an insult to France and to its Sovereign." What will Queen Victoria say? May she not say, or her naval commanders say with equal propriety, that an insult has been offered to England and her Sovereign, through her subject, Mr. Short.

I think the French government and its Commander have been deceived by false statements and misrepresentations of facts. With a true statement of the facts and circumstances, I can not think that France and her government can ever sanction the conduct of Capt. La Place, God forbid it. If they do, can England look on with indifference? Or can the United States look on and see her citizens, innocent men, women and children, threatened with outrage and even death? If such conduct is sanctioned by France, it will be a stain on the character of that nation forever, and on the friends of the Catholic faith.

The \$20,000 which were extorted from the native government at the cannon's mouth, was not drawn from their own coffers. They had to borrow the principal part of it from foreign traders; and if retained by France, it will be worse than 20,000 blots of infamy on the character of that nation. As remarked by a letter written at the islands, "All the demands of the French have been complied with, and with as good a grace, as a traveller would comply with the demands of a highway robber, who pounces upon him and presents the deadly weapon to his breast."

I will here remark, that during a long residence at this island, I always felt and had frequent occasion to remark, that when I could not conform to the regulations of the government of whom I claimed protection, I felt bound to leave. Not having seen the above facts in print, I have been induced to send to you, with the request that (if your limits will permit) you will publish them in your paper.

A SUBSCRIBER.

## BOSTON RECORDER.

FRIDAY, FEB. 21, 1840.

### FROM OUR CORRESPONDENT.

WASHINGTON, FEB. 15, 1840.

**M. WILLIS.**—You have heard much, heretofore, of the dissipations of this city; and among the members of Congress, while residing here. Probably there is much licentiousness and gaming still remaining, out of sight of those, who stand aloof from scenes of iniquity. But I am persuaded, that a change for the better has taken place, especially, as it regards the members of Congress. In respect to the practice of excessive drinking, the older members of Congress inform me, that the improvement is peculiarly great and clearly marked;—that, whereas the number of intemates was formerly large; and the practice of drinking, more or less ardent spirit, every day, almost universal; now there are not more than three or four members, who drink intemperately—that very many take no ardent spirit—and that the number is not small, of those who abstain entirely from the use of all intoxicating liquors. Still, there is, unquestionably, room for further improvement in this respect, as well as in others, which I might name; but which I omit, at present, for the sake of confining my remarks, in this letter, to a single topic—*tobacco—the habitual and excessive use of*

**TOBACCO.**

This, it seems to me, is the predominant evil (shall I not call it vice?) of Washington. Perhaps, I ought not to employ this strong and sweeping language, without making an exception in favor of the members of Congress. Many of them, especially from some portions of the country, are entirely free from this filthy and debasing practice. The exception, however, is far from being universal. But the male inhabitants and permanent residents of the city, seem to be very generally addicted to the use of this poisonous weed. Old and young, men and boys, high and low, black and white are alike in the condemnation. They are perfumed with tobacco-smoke, and soaked in tobacco-juice, from morning to evening, and from "dusky eve" to midnight. Every room in every house, and especially in every public office, is furnished with one or more spit-boxes; and yet they are not sufficient to preserve the floors from defilement. I said *black* and *white* are alike in the condemnation. These arevered French frigate at the Sandwich Islands. We are glad to see the public mind in this country awake to these acts of infamy. These working out of the true spirit of the Catholic religion, will set that system in its proper light before the civilized world. We think no attack upon Popery that the Protestant world could have made, could have done so much to injure it, as these acts of madness and folly in relation to the Pacific islands. Popish zeal has given its own cause a terrible blow, or we are greatly mistaken.

The reader are aware of a similar outrage by another French frigate at the Sandwich Islands. We are glad to see the public mind in this country awake to these acts of infamy. These working out of the true spirit of the Catholic religion, will set that system in its proper light before the civilized world. We think no attack upon Popery that the Protestant world could have made, could have done so much to injure it, as these acts of madness and folly in relation to the Pacific islands. Popish zeal has given its own cause a terrible blow, or we are greatly mistaken.

**RAPID GROWTH OF BRITISH POWER IN INDIA.**—Lord Clive laid the foundation of the India British empire, when he re-established by force British Factory at Calcutta, 82 years ago. At that period, they were all that Great Britain possessed in India. They have been led by an unseen power, to the conquest of province after province, till all the countries within the Indus are theirs, and now they have crossed that stream up to the cradle of the Mahomedan empire, and possess its capital. History may be searched in vain, for another instance of such rapidity of growth and consolidation.

**JEWS IN PALESTINE.**

The Scotch Deputation, to whose appointment and progress in the work of ascertaining the condition of the Jews in Europe and Western Asia we have heretofore alluded have reported progress,—and by the latest accounts (published in the *Halifax Christian Guardian*) had reached Constantinople on their return from the Holy Land. They state that in all Palestine, there are from 10,000 to 15,000 Jews; that they reside chiefly in the four holy cities, and may be estimated at 7,000 in Jerusalem, where they have six synagogues and 36 reading places; 7,000 or 8,000 in Hebron, where they have two small synagogues; 1,200 in Tiberias, where are five synagogues; 1,900 in Safet, where are four synagogues; besides a few in the towns along the coast, as 60 in Jaffa, 150

much and chew much, will finally become "hard drinkers."

I wish that *five hundred* or a thousand copies of Dr. Mussey's Essay. I would try to excite inquiry on the subject; and I am confident, that inquiry could not fail to exert a favorable influence; if it did not result in a general reformation. Unless men partake more of the character of the "Tobacco-worm," than falls to the lot, or is found in the nature of any other "living thing," they would reject this nauseous weed, as soon as they learned what its qualities and its effects on animal life. It is such, there is no other species of animals or reptiles, but "men and worms," which do not instinctively reject tobacco in all its forms; and the *Tobacco-worm*, the fit companion of *Tobacco-men*, is even more cautious than his human brother in receiving it. He takes it only in its green, flourishing, and least offensive state. When will rational beings cease to act without reason? When will men rise above the worms of the dust? When will they cease to be their own worst enemies?

Yours &c., B.—J.—

Our Correspondent in his Letter of Feb. 7, intimated that his next, he should continue the subject of the "Banks and Sub Treasury." No such Letter has been received. We fear it has been lost in the mail.

### NEW SOUTH WALES.

By the kindness of a gentleman, recently from the Pacific; we have been favored with a No. of the Colonist, a newspaper published at Sydney, the capital of the flourishing British Colony in New South Wales. This paper, though a newspaper in the common acceptance of the word, enters nevertheless with great spirit into the religious controversies of that quarter of the world. Several columns of the number before us, are occupied with very severe remarks upon some supposed delinquency of "the Right Reverend Lord Bishop of Australia," the presiding Bishop of that part of New Holland. We looked carefully after the crime of the Bishop, and found it to be, that he had disapproved of an Episcopal gentleman taking part in the ceremony of laying the foundation of a Wesleyan Methodist chapel. The Bishop has received from several writers in this paper, forty stripes apiece or more, when a tupe of them, we think, would have been an ample retribution.

Concerning Colonial Literature, a correspondent of the Colonist remarks, that recent poems published by a gentleman of the Colony, "are in a purer and more forcible style than any that have yet been produced by the poets of America—*Bryan* and *Willis* are no mean names. His compositions will bear comparison with the productions of many of our modern poets, whose names have already been enrolled among the classics of the mother country."

**TAHITI.**—The Colonist contains a communication from a layman, resident at Tahiti, Society Islands, giving a full account of the disgraceful conduct of the French at the visit of the frigate *Le Venus*, some time since. The facts have all been presented to the readers of the Recorder, by the interesting communications of Rev. Mr. Spaulding. The writer from Tahiti, fully confirms the account given by Mr. Spaulding, and vindicates triumphantly the missionaries from the base aspersions of the Sandwich Island Gazette. We cannot forbear a quotation from this sensible writer. "The circumstances of this Island, in connection with the Protestant mission, require equable consideration. It was the first selected object which stracted the sympathy and exertions of the London Missionary Society at its formation. About twenty years of expense, labor, and hazard, appeared to have been fruitlessly expended, until a sudden and universal sensation was produced, of a beneficial character; and since that time, has been advancing to good results—gradually maturing—though very different from the deceptive appearance of general sanctity and piety, which on the first start of religious profession, burst in unnatural quickness upon the observation. There is no doubt the Romish faith would sooner and more extensively converted the islanders; but the conquest of the mind, with a faith which would leave them all their vices and habits, and at the same time ease their conscience by confessing to a priest, it must be remembered is a totally different thing from the rigid morality and spiritual purity involved in the Protestant faith. While in that faith there is nothing in outward worship to gratify the concientious, and a gradual gleaning is hardly accomplished by it, a full harvest may be quickly reaped by the Romish—but the work is not done while man remains the same."

This visit of the French frigate, accompanied as it was with threats of violence, put in jeopardy the lives and property of many individuals. Had not the missionaries and British residents come forward and advanced the money demanded by the French, there must have been tragical consequences. We have conversed, within a few days, with a gentleman resided at Tahiti at the time, and who took a prominent part in sustaining the government of the island, advancing half the sum demanded from his own funds, and in other ways contributing to prevent what might have been the disastrous consequences of this outrageous act of the French frigate.

The writer above alluded to, thus closes his communication. "The whole affair must be pronounced to be the triumph of barbarous power over infinite feeble ness, and not that of justice over wrong; and it remains to be seen, whether that protection, formerly promised by the British government, through Mr. Canning to the Queen, will not be given at the present emergency; and the money thus extorted, returned as the only adequate compensation and redress, and as a pledge of future just dealing and restoration of the habitual and excessive use of

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### ITEMS.

[Notices from the "Friend of India."]  
Kairila, 200 in Acre, 150 in Tyre, 300 in Zidon, 200 in Ancient Judea, 450 or 500 in the villages of Galilee. They are more inclined to superstition than infidelity. They are generally in a deplorable condition, sunk in superstition and bigotry, and threatened daily with attacks from the Arabs.—The Delegation recommend the land of Zebulon and the land of Naphtali, as a most eligible station for a mission from the church of Scotland. They visited every town in Palestine where there was a synagogue, except Jaffa, and collected much information.

**ROMAN AND GREEK CHURCHES.**—Between three and four millions of Russians connected with the Roman Catholic church, have been, by the act of their bishops transferred to the Greek church, and are now under the Synod of St. Petersburg.

**INDEPENDENT ROMISH CHURCH.**—It is stated by a correspondent of the Journal of Commerce, that there is at Port-Spanish, Trinidad, a congregation of worshippers who hold all the tenets and doctrines of the Roman Catholic Church, but deny the jurisdiction of the Pope. This is believed to be the first congregation who have emancipated themselves from the control of the See of Rome, and yet hold the doctrines of that church.

**MISSIONS IN INDIA.**—From a letter dated Fethiye, July 1839, from our esteemed friend, Rev. H. Wilson, we learn that he has taken under his charge one hundred and twenty orphans, whom he expects fully to educate and support from the avails of the industrious habits in which he is training them. He pointedly remarks, "as funds are so hard to be raised among Christians, professing the love of Christ, I will try what can be done on *heathen ground*." The children, in this manual labor school, are successfully employed in the manufacture of carpets. If we know how to manage it, we should like to become a *customer*.—*Presbyterian*.

### TEMPERANCE.

We have had occasion to allude already to the progress of the cause in Ireland. Recent information, communicated by Mr. Delavan, to the Editors of the Albany Argus, confirms what has before been stated, and adds various particulars. The plan of total abstinence from all that can intoxicate, forms the basis of the whole proceeding. All the political papers of Dublin (when shall this be said of Boston?) and many in other parts of Ireland and England are now lending their aid to advance the cause of total abstinence. A FACT. "In consequence of a short crop of grain in Ireland some years since, government passed a law forbidding distillation, through the year; the consequence was, that year, the Irish exported grain, and imported from England double the number of blankets; and there was a vast increase of the consumption of useful articles throughout the country. So that this short crop, connected with the law preventing distillation, was a real blessing to the community."

When Rev. Mr. Matthew, styled the apostle of Temperance, arrived at Limerick, the city was filled to the brim by a conourse of the population of the surrounding counties; there was no sleeping room—there was scarcely standing room for the numbers. The Catholic churches were thrown open for the people to stand in during the night. Mr. Matthew tendered the pledge (which was accepted,) to 150,000 persons.

He was there some days, and continually thronged by applicants to hear and give assent to the pledge, so that he could scarcely find time for rest, or refreshment by food. The Dublin evening Post, the government paper, states, that "thousands of persons returned to their houses, reformed and regenerated beings; neither can it be disputed that the movement is national—national at all events, so far as the great province of Munster is concerned. It is a change, not of years or months—but a simultaneous change—a marvel, a wonder." We cannot go further into details. Nor can we indulge in all the sanguine expectations of that most disinterested man, Mr. Delavan from such a movement. We fear the results of such violent explosions of excited feeling; and have much less confidence in the wind, the earthquake, and the fire, than in the still small voice. Still—the evidence is irresistible that a great work of Reformation has commenced in Ireland. May God give it the most glorious success!

### PROTESTANTISM IN PRUSSIA.

The king of Prussia has undertaken to combine Lutherans and Calvinists into one body, and has composed a Liturgy for their common use. He not only requires them to adapt themselves to his system, but takes it on himself to appoint ministers in each locality, and claims from all to be recognized as Head of the church in his own dominions. By this means many have been expelled from the national ecclesiastical bodies; neither can it be disputed that the movement is national—national at all events, so far as the great province of Munster is concerned. It is a change, not of years or months—but a simultaneous change—a marvel, a wonder." We cannot go further into details. Nor can we indulge in all the sanguine expectations of that most disinterested man, Mr. Delavan from such a movement. We fear the results of such violent explosions of excited feeling; and have much less confidence in the wind, the earthquake, and the fire, than in the still small voice. Still—the evidence is irresistible that a great work of Reformation has commenced in Ireland. May God give it the most glorious success!

### RELIGIOUS ESTABLISHMENTS.

Sir C. E. Smith opposes them, because they unduly elevate one set of men and depress another, not because they are better or worse men, but because they give or refuse their adhesion to "a certain form of sacred words;" also, because they involve taxation of one man for the spread of another man's opinions; also, because they stand in the way of Christian co-operation, and occasion all sorts of jealousies.

Mr. Eaton—Mr. Sherrill writes, that the state of morals is improving, and there is but one place in town of much resort, where intoxicating liquors are sold. For two years at every communion season, (occurring every two months) additions have been made to the infant church. The borders of Zion are enlarging.

### ENCOURAGING.

The Editor of the New Haven Record mentions it as an encouraging "sign of the times," that having taken pains to look over the columns of the newspapers of the city, he found that there was not a single advertisement of rum, gin, brandy or any article of that description. A great change has taken place in this respect within a few years. A short time since, a catalogue of these articles was to be met, in staring capitals, at every few lines of any ordinary newspaper, with a recommendation of their superior virtues, and excellent qualities. Hence he infers, that none are sold, but that the trade is no longer respectable—that not only the use of ardent spirits, but the traffic in them, has ceased to be respectable. It is a fair inference, and we rejoice to be assured of such a sign in Connecticut, of a return to "steady habits" of temperance; and shall yet rejoice, when the Legislature shall enact a prohibitory law, to which it shall adhere, and pour the blash of the legislation of Massachusetts through the State.

### FACTS, TO BE CONSIDERED.

The Executive Committee of the A. H. M. S. find themselves in very embarrassing circumstances. They have an increased number of new applications for aid, from churches enfeebled by the reverses of the times. 2. Most of the renewed applications from churches already on their list, ask for more aid than last year. 3. Notwithstanding these increased demands, there has been for a few months past a diminution of receipts. 4. Unless immediate relief be received, they will be obliged to reject new applicants—a large amount of conditional pledges must be redeemed—\$8000 or \$9000 promised unconditionally, and now due, cannot be paid—and the operations of the Society must be in a great measure suspended—ministers must be torn from their flocks, and many new and feeble churches must perish?

We notice this volume, simply as an act of courtesy to the author, who, though without a name, and by no means ignorant of our views of divine truth, has forwarded a copy, "with his respects." It is but justice to him, to say that so far as we have examined the work, it appears to be well executed, and improved by the author's care. Now is the time for the exercise of faith. "Trust in God, and thou shall be established." Hundreds and thousands there are who may yet give liberally, and be made fat by it, instead of being impoverished. Will they not do it? Shall the cause of Home Missions languish? Die, it cannot. "It is set as a seal on the arm of everlasting love."

### ITEMS.

**CITY MISSIONS IN LONDON.**—The Missionary Register states that fifty missionaries have been laboring in the city with encouraging success. Intemperance and Socialism are combated by tracts and lectures. Fairs and Penny Theatres, which are public nuisances, have been attacked, and many of them suppressed. They design to employ ten new missionaries in as many new districts where vice and ignorance abound.

**SECLUSION OF FEMALES IN SYRIA.**—Among native Christians, their gallery is so far from the altar that they do not expect to hear the service. They are not accustomed to attend church more than two or three times before marriage. Mrs. S. L. Smith de voted much of her time to their spiritual benefit.

February 21, 1840.

## BOSTON RECORDER.

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AYER FOR COLLEGES.

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BILICATIONS.  
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church, pp. 18. Boston;

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## Poetry.

For the Boston Recorder.

Died in Cambridge, Nov. 4, 1839, CHARLES TUCKER, son of S. T. Farwell, aged 16 months.

The sleepy summer cloud, tip, with a radiant light,  
As in the distant blue, onward it takes its flight,  
The spirit's chariot seems, borne by an unseen hand  
Upward through realms of light, to the bright spirit land.  
Dews on the sunlit grass, each drop a sparkling gem,  
The jewels of earth's kings, may not compare with them.  
The flowers, that to the sun open its timid leaves,  
Hail beauty to the eye, the canvas never gives.

Emblem of thee, my child, the cloud, the dew, the flower—  
All beautiful—but they are gone with the passing hour.  
In sculptured marble once we saw a little child—  
An angel led him,—and heaven around them smiled:—

Though to the child it seemed a distant glory breaking  
On his sight,—as they heavenward their way were taking,  
Meet picture this, of thee, in thy last parting here,  
For with a smile thou went'st,—was not thine angel near?

To lead thee up that infant throng in blos,  
Of whom the Saviour said,—"O seek my kingdom is!"

We mourn not for thee then that thy brief day is past,  
Hast left earth's fleeting joys for those that ever last.

Sweet be the lonely rest in the grave so early found;

Thee see leaf lies above,—no flowers deck the ground;

But spring time cometh soon with its soft hushes breath,

And these shall bloom again, the emblem now of death.

But in that is no land, above, where death,

The flowers that bloom once, never shall fade away;

There joy that lights the eye, and peace that fills the heart,

Love that binds all in one, never shall depart.

Where sainted voices blend with golden harps, to sing

Songs of redeeming love, and praise to God our King—

Where glittering crowns are cast low at the Saviour's feet,

"Where all the good at last, but the good shall meet."

Where all that fills the soul is free from sin's alloy,—

Eternity is stamped on every present joy:—

There, far beyond the dim of earthborn strife and care,

Be thy spirit's home,—and may I meet thee there.

Cambridge, Jan. 28, 1840.

S. T. F.

## Miscellany.

From the Pastor's Journal.

## CONVERSION OF A JEW.

(Written by himself.)

The unspeakable grace and goodness of God, and the love and mercy of our Divine Saviour, Jesus Christ, in manifesting himself to me, in shedding abroad his love in my poor sinful heart, and delivering me from the heavy yoke of sin and the law, awakens all my gratitude. Hence I desire to praise him, and to show by these few lines, by what means it pleased the Holy Jehovah to open my sinful eyes, and impart to me His unmerited grace.

My father was a teacher in a large Jewish congregation in Bavaria, where he discharged his duties faithfully for the space of twenty-five years. He taught his pupils not after the ceremonial, but according to the moral law, as it is revealed in the Old Testament. In these principles I was brought up and designed for a teacher. But in my fifteenth year I had the misfortune to lose both my parents, and falling among strangers, I was obliged to learn a trade. After which, as it is customary in Germany, I travelled four years, for the purpose of making myself perfect in my trade. During this period of my life, conscience upbraided me often for the sinful course of life I led. Sometimes I prayed to my Creator to grant me his assistance to direct me in the right way, and enable me to live a more virtuous life. The Christians among whom I dwelt placed no confidence in me; but, in my unbelief, I thought myself better than any of them. My situation, however, was unpleasant, and I resolved to leave my father-land, and take up my abode in a land of freedom. O' God, how incapable am I of thanking thee sufficiently for thus directing me, and giving me the liberty of conscience which I now enjoy!

Before I left my home I went to visit my uncle, who, through the grace of God, has become a living member of Christ. He exhorted me, with great earnestness to become a Christian, but his labors were at time fruitless. However, I experienced afterwards, thanks to thee, O Jehovah, that "the prayer of the righteous availmeth much."

Four days before I left Bremen, I became acquainted with a converted Jew, named Neander. Through the grace of God he showed me my depravity, and for the first time, I was directed to the great atonement of my Redeemer. He took me with him to visit a missionary, and by these men I was convinced that salvation can only be obtained through Jesus Christ. I attended their daily meetings for prayer, noticed their consistent and exemplary conduct, and felt very sensibly my sinful condition. With these feelings I embarked, accompanied by the good wishes and prayers of these Christian brethren.

During my passage, I endeavored to become acquainted with my beloved Saviour who died for me; and I found that we have a very loving Saviour. O that we loved him as we ought! who loved us so greatly, even before we knew him! Nevertheless I found it very hard to crucify the old man, who fought mightily in me. I had also many attacks from my Jewish companions, who were offended because I read the sermons of the Rev. Mr. Hofacker on the Sabbath, and openly avowed my sentiments concerning the Christian religion. May the Lord hasten the time when Christ's message of mercy may be received by them for their salvation!

I arrived in this country without being happy, without obtaining peace of mind. I hoped and prayed that the Lord would forward the work of grace he had commenced in me, for the salvation of my immortal soul. Blessed be God, who has done a thousand times more for me, than I, poor sinful dust, merited. He brought me to America, he directed me to his church, where I heard his Gospel preached in its purity, and where my weak faith received strength. A thousand thanks to thee, Lord Jesus, thou faithful High Priest, for guiding my feet in the right way, for giving me grace to repent, and for granting me afterwards the full assurance that my sins were pardoned and that I was accepted in the beloved.

After obtaining these assurances, I felt an anxious desire to enter the covenant of my blessed Redeemer by the sacrament of baptism. On the twenty-fourth of October,—that day ever to be remembered by me,—in church, in the presence of the assembled congregation, I made a public profession of my faith, and by holy baptism was received into the church of Christ. This solemn day shall, by divine assistance, ever be before my eyes, to remind me that I have promised to be a faithful follower of Jesus Christ. The Rev. J. Rudy, who during my abode in this country, has guided me with peculiar love and faithfulness—I owe him much; I cannot repay him. May the Lord reward and reward him beyond the grave!

About this time I met an old acquaintance and a good friend, from Germany. He inquired after my welfare, and wished to know my religious views. I frankly made known to him my sentiments. He pitied me, and said he would soon convince me from the Holy Scriptures that my views were false. But inasmuch as I knew that the views I entertained were not mine, and given me by the Triumphant God, I prayed to my blessed Redeemer to give me the assistance of his Holy Spirit, to enable me to defend his cause. The Lord conquered, and my unbelieving friend was so deeply convinced of his error and sinfulness, that he wept. The joy which I experienced in this triumph of the righteous cause of God was unspeakably great. It created in my soul a fervent desire to be a laborer among my former companions, and to teach them the doctrines of the Gospel. When I meet any of them I cannot but feel an interest in their behalf. I cannot but think they are still in darkness; and I pray that the Lord

may teach them the things that are indispensably necessary to their salvation. M. STEERS.  
New York, Nov. 1839.

## ROBERT HALL.

On itinerating agencies, and an ostentatious parade of public meetings for compassing the conversion of the world, writes thus to his friend, Dr. Ryland, April, 1816. We set the extract from the Friend of India, Aug. 1, 1839.

"My esteem for your character is such, that it is impossible for me to differ from you in opinion, or decline complying with your wishes, without considerable pain. I feel that pain on the present occasion. I am truly concerned to find your purpose is to form an Auxiliary Society at Bristol, to have public days, &c., &c., being deeply convinced of the truth of that axiom of our Lord's, that 'the Kingdom of God cometh not with observation'; or as Campbell translates it, 'is not ushered in with parade.' \* \* \* \* I have serious apprehensions that the ostentatious spirit which is fast pervading all denominations of Christians, in the present times, in the concerns of religion, will draw down the frown of the great Head of the Church, whose distinguishing characteristic was humility. He did not strive, nor cry, nor cause his voice to be heard in the street." I am persuaded nothing can be more opposite to your own disposition than such a mode of proceeding, on which account I am the more surprised you should be induced to lend it your sanction. There appears to me a very simple and efficacious mode of supporting the Baptist Mission, without noisy appeals to the public. Let every Baptist Minister make an annual collection in his congregation, and apply to his more opulent members and hearers besides, for their annual subscriptions; and all the money will be raised which ought to be raised by our denomination. With respect to others, the success of the mission, attested by its periodical reports, will not fail to make the right impression. The best Auxiliary Societies, in my humble opinion, that can be devised, are already prepared to our hands in regularly organized churches, and in the certainty of meeting some hundreds of professing Christians every Sabbath-day. I hope, my dear brother, you will not be offended with the freedom of these remarks. Were I to consult my inclinations, an excursion, in the pleasant month of July, to Bristol and to Wales, would be highly gratifying; but, from the consideration I have suggested, I must beg leave absolutely to decline your kind invitation. I do extremely deprecate the precedent about to be set at Bristol."

## LOWER CANADA.

"The Connecticut Observer" contains a series of letters on Lower Canada, written evidently by one who is not only well acquainted with *farts*, but who has the ability to sketch them with great vivacity and power. The 18th letter of the series gives a most graphic description of Lord Dorham, which if we had space, should be transferred to our columns. As it is, we must content ourselves with a brief extract or two, "the pomp and circumstance" of vice regal governors.

## His arrival in Canada.

After long delay, the drama began to open. First arrived at Quebec, transports loaded with soldiers, infantry and cavalry. Next, whale ship loads of baggage, for it seems that a seventy-four gun ship was not large enough to carry this nation of state with his trucks and carpet bags. Last of all, came Lord Durham himself, and as he landed amid the roar of cannon, with a splendid suite, and an escort of glittering regiments, he doubtless supposed himself making deep impressions on the crowd who gazed and buzz'd, and thought that those who ran out to see the show, would be equally ready to receive the last from his mouth.

## His travelling.

Distraining to travel in ordinary conveyances, or fearing the pollution of plebeian contact, he hired for his own special use on the St. Lawrence, the magnificent steamer John Bull, at an expense of \$400 per day, and while on board, allowed no servants but those he had brought with him, to approach his person, or his table, or even to remain in the boat. There was no hotel at Montreal worth of accommodating his lordship, and therefore he resided in the steamer, during his sojourn at, or rather near the city. But while there, the time was devoted to levees, military spectacles, and formal addresses, as if he had come to tickle a rule population with tinsel and show, instead of being sent on a mission of duty and nobility.

On leaving Montreal for the Upper Province, he took exclusive possession of all carriages and steamboats, on the lake, and forbade the reception of any person, whatever, for any reason whatever, on board these conveyances. Even the maid was not allowed in the same boat with this piece of silly arrogance.

## His style of living.

During his sojourn in the Province he maintained in his style of living, the most studious regard to display; made himself almost as difficult of access as an oriental potentate; never attended even the theatre without a guard of honor to protect his person; and appeared to think that the preservation of his own state and dignity was the great object of his mission to the country.

## His expenses.

That he might not fail to add meanness to his meanness, he insisted that his enormous extravagances should be defrayed by government. When he received his appointment, he boastfully declared receiving any salary, but said that he would merely accept his expenses from the public treasury, an act which his parasites lauded, at the time, as one of wonderful disinterestedness. But the noble lord was more crafty than them all. His salary for a whole year, would have been \$40,000. His expenses for five months, were more than \$150,000.

## CHRISTIAN PARADOXES.

The world knoweth not the Christian, and is it to be wondered at, when the Christian is a mystery to himself? What a paradox is his life! He is hungry and yet full; thirsty, and yet drunk; sorrowful, yet always rejoicing; poor, yet rich; a sinner, and yet saint; has nothing, and yet possesses all things; seeks his own interest, and yet is disinterested and self-denied; hates an earthly life, and yet commits it; lives on earth, and liveth in heaven; is at home, and yet not at home; sick, and yet cured; at peace, and yet always at war; subdued, and yet a conqueror; content, and yet always grasping after more; dying daily, and yet increasing in strength; twice born, and twice created; actually dead, and yet actually alive! What a combination of contraries, and yet what consistency! What seeming discord, and yet what harmony!

To one who has not been taught the solution of the riddle, all this must appear like confusion, and yet all is plain. The world may say the Christian is beside himself, and is mad, but he knows that he has just come to his senses, and never was more sober and rational. Why then do opposites thus seem to meet in him? It is because he has two sets of principles, one that is natural to him, and the other acquired, the evil and the good, exerting upon him contrary influences. There is the law of the members, and the law of the mind, the flesh and the spirit; the one pleading for the devil and all his works, and the other pleading for God and holy obedience. The poor, ignorant African strikingly expressed his feelings on his first being led to the knowledge of the Saviour, when he said "he had two hearts, the one big and the other little; the big heart always was

telling him to sin, but the little one told him he must not sin." When Christ brings a soul to the knowledge of himself, this internal contest commences, and in the course of experience all the peculiarities of which we have spoken, make their appearance, and he is led to understand them.—*Presbyterian.*

## A SPIRITUAL RELIGION.

One great cause of the unpopularity of the religion of Christ, is its spirituality. Its peculiar province is the human heart; its great aim—its purification. It does not chiefly exert its power in correcting the irregularities of the outward conduct, but in producing internal conformity to the image of Christ, from which the other is a necessary consequence. The language of its author is, "Son, give me thy heart," and its tenor is, that where the heart is withheld, no equivalent can be rendered by a mere attention to a ceremonial worship, however strict and formal in its kind. This peculiarity we say, renders the religion of Christ unpalatable to the mass of mankind.

"This is a number of ruins—at its base

it measures 3,084 feet (in circuit),—width 450 feet; it presents two stages of hills; the first about 90 feet high, rising into a deep ravine by the rains, and intersected by the furrows of ages. To the base of the second ascent is about 200 feet from the bottom of the entire pile, and from the base of this ruin to the top is 25 feet. On the western side, the entire mass rises at once from the plain in one stupendous though irregular pyramidal hill, broken in the shape of its sweeping acclivities by time and violence. The south and north fronts are particularly abrupt, towards the point of the great ruins on the north side, there are large piles of ruins of fine and solid brick work, projecting from among immense masses of rubbish at the base; the fine bricks were evidently part of the facing of this side. The tower-like ruin or the extreme summit is a solid mass 55 feet broad, made of the most beautiful brick masonry, and presenting the apparent angle of some structure originally of a square shape, the remains of which stand on the east to the height of 35 feet, and to the south 22 feet. It is rent from the top to nearly half way down; the remains of the masonry are furnace-burnt bricks; they are united by a calcareous cement about a quarter of an inch thick, having in it a layer of straw, and so hard that it cannot be separated. The base of the structure was not altered, but the piles of fine bricks thrown down were vitrified with the various colors, and they gave the ringing sound belonging to the vitrifications of glass in the manufacturers; the lines of cement are visible and distinct, and are vitrified. The consuming power appears to have acted from above, and the scattered ruins fell from a higher point than the summit of the present standing fragment.

"The heat of the fire which produced such an amazing effect must have burned with the force of the strongest furnace, and from the general appearance of the cleft in the wall and these vitrified masses, I should be inclined, says the author, to attribute the catastrophe to lightning from heaven. Ruins, by the explosion of any combustible matter, would have exhibited a very different appearance. The entire surface of the structure appears to have been faced with fine brick.

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